

A

Funeral Sermon,

PREACHED

Upon the DEATH of

The Reverend

Mr. *Nathaniel Oldfield* :

Who Deceased

Decemb. 31. 1698. Ætat. 32.

With some Account of his
Exemplary Character.

By JOHN SHOWER.

L O N D O N,

Printed by J. Astwood for John Lawrence,
at the *Angel* in the *Poultry*. 1697.

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TO

His Worthy Friend and Brother,

Mr. Joshua Oldfield.

SIR,

THE Honour which 'it pleased God to bestow on Your Deceased Brother, to be so much a Blessing, and Beloved, while Living, ought to qualifie your Sorrow for his Death; and make you the more softly to lament your Loss therein. If the reading of this Sermon do any way renew your Grief, you must thank your self, and those who join'd with you, in desiring to have it published.

A 2

'T WAS

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*'T*WAS his Serious Godliness, that made him so valuable, and in some respects, You and I are more obliged than others, to Follow his Faith, or Christian Piety; (in * that sense you know the word is sometimes used.) The Integrity of his Heart towards God, joyn'd with a true Zeal for his Glory, qualified him for great Service as a Minister.

*W*ILL you suffer me to mind my Self and You, (who I am perswaded, need it less than I do) that it was his solicitous Care and Concern about the Salvation of his own Soul, that made him so Diligent and Successfull for the Souls of others. He had very much Help herein, by the frequent and Attentive Perusal of the close Warnings

Dedictory.

Warnings and Directions given Ministers in * The Reformed Pastor,
" To take heed, lest we be Preachers
" and no Christians, dedicated to the
" Altar as God's Priests, and not sanctified
" Etified by dedication to Christ as his
" Disciples, and so worship an unknown
" God, and preach an unknown
" Saviour, an unknown Spirit, an
" unknown state of Holiness, and
" Communion with God, and a Glory
" that is unknown, and like to be unknown
" for ever. — If we soundly
" believe, and are affected with the
" Truth we study and preach, we shall
" preach it more heartily. Experience
" will direct us to the fittest Subjects,
" and furnish us with Matter, and
" quicken us to set it home. Whereas

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" be

* Mr. B's. Gildas Selvianus, The Reformed Pastor.
Seco. Chap. I. §. 9. Chap. V. §. 5, 6, 7, &c.

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“he is like to be but an Heartless
“Preacher, who is a Stranger to that
“Christ and Grace, he preacheth of
“to others. And so if he do not first
“preach to himself, what he teacheth
“them; for if our own Hearts be cold,
“our Preaching will be so: And if
“we have but an affected Fervency,
“we can’t expect a Blessing should
“attend it.

THERE are many Passages in that
Book of the like Tendency, which we
can hardly read without Fear and
Trembling; some of ’em, as I remember,
he own’d did most deeply affect his
Soul, and I have sometimes thought,
they had some good impression on mine.
I desire to be more under the Awe
and Influence of such Considerations.
It may be the Recital of a few more
of

of 'em, may be of use to some of the Younger Ministers; tho' I know your Character so well, that I do not add them for your sake, but my own, and others. As Face answers to Face in a Glass, so doth the Heart of Man one to another: What was of use to him and me, may reach more.

“HOW many have preach'd Christ,
 “and perisht for want of a saving In-
 “terest in him? Many may be now in
 “Hell, who have told their Hearers
 “of the Torments of Hell, and warn'd
 “them to avoid it. Who have preach'd
 “of the Wrath of God against sinners,
 “and are now feeling of it. O what
 “sadder Case can there be in the World,
 “than for a Man whose Business and
 “Calling it was to proclaim Salvati-
 “on, and help others to obtain it,

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“yet after all, himself to be shut out !
“That we should have so many Books
“in our Libraries, that tell us the way
“to Heaven, that we should spend
“so much time in reading those Books,
“and studying the Doctrine of Eternal
“Life, and after all to miss of it !
“That we should preach so many Ser-
“mons of Eternal Salvation, and yet fall
“short of it : And this because we
“preached of Christ, but neglected him ;
“of the Spirit, but resisted him ; of
“Faith, but did not heartily believe ;
“of Repentance and Conversion, but
“continued in a state of Sin ; of an
“Heavenly Heart and Life, but re-
“mained Carnal and Earthly our selves.
“Do we not know, that God is no
“Respecter of Persons, and that
“an Holy Calling will never save an
“Unholy Man ? That the Preachers
“of

Medicatory.

“ of the Gospel, must be judged by the
“ Gospel; stand at the same Bar, be
“ sentenc’d on the same Terms, and
“ dealt with as severely as other Men?
“ — It is a fearful thing to be an
“ unsanctified Professor, but much
“ more so to be an Unholy Preacher.
“ When we open our Bibles, should we
“ not tremble, lest we read our own
“ Condemnation? When we pen our
“ Sermons, little do we think we are
“ drawing up Indictments against our
“ own Souls: When we are arguing a-
“ gainst sin, that we are but aggrava-
“ ting our own: When we magnifie the
“ Riches of Christ, and his Grace, and
“ declare it to others, we publish our own
“ Iniquity in rejecting him, and our
“ own Misery in being Strangers to
“ him. O Miserable Life! that a
“ Man should study, and preach from
“ year

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“year to year against himself, and spend
“his dayes in a Course of Self-condemn-
“ing. — What aggravated Misery
“will it be, to perish in the midst of
“Plenty, to famish with the Bread of
“Life in our Hands, while we offer
“it to others, and urge them to receive
“it, but we our selves will not :

NEXT to His Piety, or as a
part of it, his Peaceableness and
Charity, in opposition to Bitterness,
and Dividing Zeal, and a Narrow
Spirit, was very Commendable and
Exemplary. He could unite with all
Christians in Things Necessary, and
was not for making more Fundamen-
tals and Necessaries than Christ hath
made ; or for other Terms of Church-
Communion, than the Terms of our
Common Christianity : And therefore
was

Dedicatory.

was ready to receive All, whom he believ'd Christ would receive. He was of one Church with All those, whom he hop'd to meet in Heaven. Endeavouring to hold the Unity of the Spirit in the Bond of Peace, because he acknowledged that there is but One Body, one Spirit, one Lord Jesus Christ, one Hope, one Faith, one Baptism, (and consequently but one Holy Table,) one God and Father of all, from whom, and by whom, and for whom are all Things.

'TIS from this Principle, as esteeming the Piety, Learning, and Usefulness of Men of all Perswasions, that I cannot be unaffected at the Death of the Reverend Dr. Horneck, of the Savoy, this Week : His Devotion, Zeal and Diligence in Preaching, Writing, and

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and otherways endeavouring to do good to the Souls of Men, makes him to be deservedly and generally lamented ; tho' I had no particular Acquaintance with him, I reckon my self bound to value and love every Man, who endeavours to promote Reformation, and Practical Religion, and spends his Time, as he did, to help to make the World better. I Rejoice in the Gifts, and Graces, and Success of All the Servants of Christ, of whatever Name or Denomination. Yea, I will Esteem and Love Them, whether they will Own and Love me or no.

THIS Charitable Spirit, (let who will call such Moderation Lukewarmness,) with serious Diligence to please God, and do what Service we can in
our

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our Several Places, will be accepted with God, and yield us Comfort, living and dying. And will, I doubt not, be better thought of hereafter, when the little Names of Distinction and Matters of Dispute, that now divide Christians and Protestants, shall be forgotten. As to all the Opinions and Censures of Men, while we endeavour to do our Duty, we ought to be firmly perswaded, that every Man's Reputation and Credit, is as much at the Disposal of God, and under the Conduct of his Providence, as his Estate or Health, or Life; and accordingly we ought to trust him.

SIR, By what I already know of you, I do not question your Agreement with me in these things. I hope I shall know you better, by a nearer
and

The Epistle, &c.

and more intimate Acquaintance, if it shall please God to Direct and Guide you, to comply with the Invitation you have (by a unanimous and speedy Choice) to succeed your Brother. However that may be, I beg of God to sanctifie this Providence to you, to the Congregation, and to all his surviving Friends and Acquaintance : May I have Wisdom, duely to improve it ! I am

London,
Febr. 3^d. 1697.

S I R,

Your Affectionate


Brother and Servant,

John Shower.

Advertisement.

THere will be speedily Publish'd
a Funeral Sermon, on the Death
of Mr. *T. Heafy*, an Hopeful Student,
Aged 19. With Serious Counsel to
Young Students, and Candidates for
the Ministry, &c. And some Medi-
tations on Several Subjects, Collected
out of the Papers he left.

By J. S.



BOOKS Written by the same
Author, and Sold by John
Lawrence, at the Angel in the
Poultry:

Winter Meditations : Or a Ser-
mon concerning Frost, and Snow,
and Winds, &c. and the Wonders of God
therein. 4^{to}.

*A Thanksgiving Sermon. April the
16th. 1696. 4^{to}.*

*An Account of the Life of Mr. Hen-
ry Gearing. 12^o.*

*A Discourse of Tempting Christ.
12^o.*

*A Discourse of Family Religion, in
three Letters. 12^o.*

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H E B. 13. 7.

*Remember them who have the Rule
over you, who have spoken unto you
the Word of God ; whose Faith fol-
low, considering the End of their
Conversation.*

THE Suitableness of this Pas-
sage to the present Solem-
nity, and to the Mournful
Occasion of it, is sufficiently
apparent. The Direction here given,
concerning the Peoples Duty, with
respect to their Ministers, is entire, and
B may

A General Definition
may be understood without examining the Context. One would think it very easie to determine, of what *Ministers* the Apostle speaks, whether such as were yet *alive*, or such as were *dead*; did not our *Traaflation* favour their Opinion, who would make the Original Word a Participle, rather than a Substantive, (*τῶν ἡγούμενων*;) contrary to the more general Sense of most Learned Interpreters and Criticks, who read the Words thus, *Be mindful of your Guides, or Rulers, and remember them who have had the Rule over you; i. e. who have been, and were your Spiritual Guides.* That 'tis of *these* he speaks, is manifest by what follows; *Who have spoken to you the Word of God; or have been your Instructors in the Faith; and who have kept the Faith, and finished their Course: For he advises them to follow their Faith, and to consider the happy End and Exit of their Conversation.*

AS to the Duties unto *Deceased Ministers* here mention'd, it cannot be

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be denied, but they are applicable in part to other Good Men, departed this Life: For when private Christians dye in the Lord, we are not to forget them, and are obliged to imitate their Faith and Patience; and to that end, to consider their Conversation in *this* World, and how they got safe into *another*. But the Apostle speaks here of their *Pastors* and *Teachers*, the Ministers of the Gospel, and such of their Spiritual Guides as were departed this Life. With respect to these, we have *two things* to consider. *First*, The Account that he gives of them, as to their *Persons*. *Secondly*, The *Duty* of surviving Christians towards them, after their Death.

1. *FIRST*, As to their *Persons*, the Apostle gives us an account of them in four Things. 1. As to their *Name*, They are Guides and Rulers, *οὐδὲν ἑαυτοῖς* 2. They have *spoken to you the Word of God*, have been *Preachers* of the Everlasting Gospel. 3. He testifies *their Exemplary Faith*, proposing

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sing them as Patterns. 4. Their *Constancy* and *Perseverance* in Faith and Holiness to the last ; *Considering the End of their Conversation.*

2. HAVING thus described their *Persons*, he mentions *three Duties* towards them. 1. To *Remember them.*

2. To *Follow their Faith.* 3. As a Motive and a Means thereto, to *Consider their Conversation*, and the happy *End* of it ; *Remember them who have had, &c.* I shall first explain these several Particulars in the Text, in the order mentioned ; and then Apply my Discourse to the Solemn Occasion of this Assembly, *viz.* the Breach which God hath made amongst you, by the Death of *my Reverend and worthy Brother.*

1. FIRST, As to *the Persons* here described : They are called *Rulers* and *Guides*, for so the Original Word imports ; such as have the Guidance and Instruction of others, by Authority or Office. It is sometimes used for Civil Rulers, sometimes for Ecclesiastical ; and for the General of an Army,

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my, for the Captain of a Regiment, for the Governour of a Town, and sometimes for a Principal Person amongst others, *Acts 15. 22.*

THE Sacred Writers make use of this Word, for such as were established to feed the Flock of Christ, and had the Over sight of Particular Churches, so *Ver. 17. Obey them that have the Rule over you, and submit your selves ; for they watch for your Souls, as they that must give an account ; the like 24. ver. Salute all them that have the Rule over you, and all the Saints ; 'tis doubted, whether St. James, who was Bishop of Jerusalem, was then alive ; and more, whether the Apostle directs this Epistle to all the Churches in Judea, or only to the Converted Jews in Jerusalem. I shall not go about to decide it. 'Tis plain, that these Rulers, these Warchmen are the same, who in the Text had spoken the Word of God, or preach'd the Gospel.*

TO this purpose we find that *Clement Romanus*, who is the most Antient Writer of the Christian Church,

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next the Apostles, (the same *Clemens* who is mentioned by the Apostle himself, *Phil.* 4. 3.) in his Epistle to the *Corinthians*, useth this very word very frequently for * Gospel Ministers, Bishops, such as preach'd the Word of God, and were over 'em in the Lord, and several of them in one Church, making use sometimes of the one Name, sometimes of the other,

OUR Blessed Saviour is called the Head, the Husband, the Shepherd, the Lord of his Church, which imports *Authority*; and the Church is his Body, his Spouse, his Flock, his Family and Household; and his Ministers are called *Rulers of his Household*, *Mat.* 24. 45. When he was about to leave the World, he declared that all Power in Heaven and Earth was committed to him, and commissioned his Apostles to make Disciples by baptizing and teaching, promising his presence with them there-

* ὑποτάσσονται τῷ ἡγουμένῳ ὑμῶν, p. 2. ἀσπασμένους ὑμῶν, p. 30. ὑποτάγτε τοῖς πρεσβυτέροις, Ib. p. 73. *St. Clemens Rom. Epist. 1. ad Corimb. 4to. Edit. Patr. Junij Oxon. 1633.*

therein to the end of the World: And when he ascended up on high, he gave Gifts to Men, as part of his Dowry, not only Prophets, and Apostles, and Evangelists, who were empowered by Miracles as a Divine Attestation, to prove their Authority to reveal and publish the Rule of Faith and Life, but *Pastors* and *Teachers*, to open and apply the Rule they sealed and delivered.

HE hath determined in his Word, that every Church should have a *Pastor*, one or more; he hath stated the Nature of the Ministerial Office and Power, to proclaim Repentance and Remission of Sins, to turn Men from the power of Satan to God, to edifie the Body of Christ, and to gather, feed and govern the Churches of Christ, to rule as well as teach the Flock, to judge who should be publickly taken into the Church by Baptism, or cast out; to rebuke those that are disorderly, and see that all things be done to the Edification of the Church, to bind over the impe-

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nitent, who are *contumacious*, to the Bar of Christ, and reject 'em from the Communion of the Church, and to absolve the penitent, and comfort 'em, and by themselves, or others, to look after the Poor, and visit the Sick, &c. He hath described the Persons that he would have to be such Officers, by their requisite Qualifications; he did not appoint a necessary Work to be done, and leave it to the wide World who should do it: And that will help to determine, who are the individual Persons, that are fittest according to Christ's Description.

I DISPUTE not, whether there hath not been, and ought not to be, a distinction of Powers and Persons in Ecclesiastical Government, or whether an absolute Equality must not necessarily be attended with very ill consequences; or whether Ministers do not need Order, and Rule, and Government among themselves, as well as every other Company and Society of Men in the World. But that which I argue from this Text, is this, That they
who

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who *preach* the Gospel, are to *Guide*, *Oversee* and *Rule* their own Flock, according to the Holy Scripture.

THEY are the *Servants of Christ* in his Work, and *your Servants for Jesus sake*. They pretend not to Dominion over your Faith, or to be Lords or Owners of the Flock, but to be Helpers of your Joy ; by their care the Sheep are to be fed, guided, preserved, healed and brought home. They are *Rulers* over Christ's Household, but not by secular Force and Rigour, not to compel Men to the Faith and Obedience of the Gospel, otherwise than by Truth and Love, by Instruction and Perswasion, and declaring the Mind of Christ in his Word. You are not to obey Ministers as Civil Magistrates, that rule by the Sword, but thankfully receive the Truths they teach, and the Mercies they offer. Our Weapons in the Christian Warfare are not *Carnal*, but *Spiritual*, to Edification, not destruction, not coercive, but ministerial : We are to instruct and warn, to reprove
and

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and exhort with Faithfulness and Seriousness, in the Name of Christ, and with his Authority, which as it is another thing from the Power of a * Magistrate, so by vertue of the Order and Institution of Christ, it is very different from the private Counsel and Admonitions of one Friend to another. The same works are not done with the same Authority, Efficacy, Certainty or Order, by a private hand, as by publick Officers. For in this case you are obliged to *Submit yourselves in the Lord*, to whatever is made known to you to be according to the Will of God, revealed in his Word. 'Tis true, if we exceed our Commission, you are not to receive us, but if we keep to the Words of Christ, he that despiseth our Message, *Despiseth not Man, but God*. You know how earnestly the Apostle admonishes to this purpose, *1 Thes. 5. 12, 13. We beseech you, Brethren, to mind them who labour*

* See Dr. Hammond's Paraphrase and Annotations on *1 Pet. 5. 1, 2, 3. Acts 11. 30. Acts 20. 28. Heb. 12. 7, 17. 1 Tim. 1. 17. 1 Thes. 5. 12. Tit. 3. 10. 1 Cor. 12. 28, &c.*

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labour amongst you, and preside over you, *αἰσχυόμενοι*, in the Lord; i. e. in the things of the Lord, and according to his Order; and that admonish you, and to esteem them more than exceedingly, *ὑπερπερισσῶς*, in love, for their Work or Office sake: And let the Elders who rule well, *οἱ προϊστάμενοι*, be counted worthy of double Honour, or Recompence, as the Original Word often signifies, 1 Tim. 5. 17, 18.

I MAY be blamed by some, for saying thus much; but there are certain Seasons, when it is expedient (at least not unfit) for a Man to praise the Country or the Family to which he belongs, or the Society to which he is related: And therefore I here take the Liberty to *Magnifie mine Office*, tho' I should *become a Fool in glorying*, 2 Cor. 12. 11. As to the Institution, Commission, and Authority of the Ministry, it is *not of Men, or by Man, but by Jesus Christ, and God the Father, who raised him from the dead*, Gal. 1. 1. they received their Ministry from the Lord, Col. 4. 17. he makes 'em Overseers,

fers, Acts 20. 28. *Timothy* is called the *Servant of the Lord*, 2 Tim. 2. 24. Ministers by their Office are as it were his Menial Servants, that approach nearer to his Person than others, and are employed in his particular Business. They are Stewards over the House and Family of God, Tit. 1. 7. Luke 12. 42. which is no mean station. They are called *Presidents, Guides, Rulers, Shepherds, Planters, Husbandmen, Pastors, Ambassadors for Christ, and the Glory of Christ, and the Ministers of his Spiritual Kingdom, Angels of the Churches, Builders of his Church, &c.* By Baptism to initiate Disciples unto Christ, and by the other Sacrament to confirm them, to feed 'em with the sincere Milk of the Word, to intercede for them in Prayer, to bless them in the Name of Christ, to convey his Messages, Instructions, Counsels and Comforts to 'em, which without his Institution and Appointment they could no more do, than a Messenger can carry a Pardon to a condemned Person, which his Prince ne-

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ver sent. *No man taketh the Honour to himself, but he that is called of God.*

2. THEY are described to be such as have spoken unto you the Word of God. To feed the Flock, by sound Doctrine. Serious Study of the Holy Scriptures, and diligent Preaching of the Word, is no little part of the Business of a Gospel-Minister. *Simon Peter, lovest thou me? Feed my Sheep, feed my Lambs.* As Stewards of the Household, they are to provide for the Family; as Shepherds, to feed by Teaching. And it is in great Wisdom and Mercy to the Souls of Men, that our Blessed Lord has appointed some Persons on purpose to devote themselves to this Work; that they may be able to instruct the Ignorant, and establish the Wavering, and comfort the Sad, and recover the Backslider; to awaken, warn, convince and encourage Others in the Christian Warfare. And whatever some pretend, that there is no such need of Preaching now, as there was in the
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~~the~~ ~~Infancy~~ ~~of~~ ~~the~~ ~~Church~~ ; yet in
all Ages, this is the *ordinary Means*,
which God hath appointed, and is
wont to bless, for the Conversion and
Salvation of Souls, 1 Cor. 1. 21. It
pleaseth God now, as well as former-
ly, *by the foolishness of Preaching to*
save them that believe. And it is the
Commission of our Saviour for the
Ministerial Office, that *they Preach the*
Gospel to every Creature. And this,
not only to plant a Church, but to
carry on its growth ; it is for *the*
perfecting of the Saints, and *for the*
edifying of the Body of Christ. The
Ministry of the Gospel may be need-
ful to Converts, and Believers, and
real Saints, and is so, there being
something still lacking to their Faith
and Comfort. . And they had need to
be put always in Remembrance of
the things they do know, that they
may be rooted and established in the
Truth, 1 Pet. 2. 12.

IT is wonderful to Observe, how
our Saviour rather chose to Convert
Men by the Preaching and Miracles
of

of his Apostles, than by his own ; how he would not fully convert *Paul* without the Ministry of *Annanias*, tho' he spake to him from Heaven himself, and reasoned with him against his Persecution ; how he would not fully convert *Cornelius* and his Household, without the Ministry of *Peter*, tho' he sent an Angel to direct him to a Teacher, nor would he convert the *Ethiopian Eunuch*, without the Ministry of *Phillip* ; nor the Goaler without the Ministry of *Paul* and *Silas*, tho' he wrought a Miracle to prepare for his Conversion. Our Lord knew the Necessity that the Infants of his Family had of such Nurses, and he will keep up the Honour of his own Officers, whom he hath appointed for such an End and Use.

HOW much the Welfare of the Church depends upon the Ministers and Teachers of the Word, and how little the Beauty and Glory of Religion can ever be kept up in the World, if Ministers do not labour in the Word and Doctrine, will
very

very easily appear, to such as consider, how Religion has declined and been lost, by the Ignorance, and Unfaithfulness, and Negligence of those that ought to have Preached the Gospel of Christ: And how the Denial or Contempt of the Ministry hath always been accompanied with the growth of Atheism, Infidelity, and Profaneness. How solemnly does the Apostle charge the Elders of the Church of Ephesus, Acts 20. 28, 30. *Take heed unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood, and to warn every man, lest they be perverted by false Teachers, &c.* And how expressly to the like purpose, are they required to labour with their utmost strength in this Work, 1 Tim. 1. 17. 1 Cor. 16. 16. 1 Thes. 5. 12. They are *To give themselves continually to Prayer, and the Ministry of the Word*, Acts 6. 4.

AND how needful is it that they should do so, who are to unfold the
Mind

Mind of God to others ; to teach them what they must know, believe and do, avoid, and hope for ; who have so many difficulties to explain, and so often need the Tongue of the Learned, and a good share of Prudence, to speak a Word in Season : To acquaint their Hearers with their several Maladies and Remedies, Dangers and Duties, to hold forth the Excellency of Christ, so as to make him receiv'd and obey'd, admired and loved ; and to be diligent in such Work in season, and out of season ; managing all, as under an Awe of God, and with sincere Compassion and Love to Souls.

SUPPOSING *the Word of God* here to be *the Written Word*, I need not enquire curiously, how much of Divine Revelation, or the Written Word, was then extant, when the Apostle wrote this Epistle, (which is thought to be about the fifty seventh, or fifty eighth year of our Blessed Lord, while he was a Prisoner at *Rome*, and towards the end of his first Imprisonment

sonment there.) All the New Testament seems to be then written, save the Epistles of St. *John*, and his *Revelations*, and the Second Epistle of St. *Peter*. 'Tis certain, that the whole Word of God in the Holy Scriptures, is to be explained, and applyed by Preaching, and that this is a principal part of a Ministers Work. They therefore who pretend to the Ministerial Office, according to the order of Christ, and yet either despise, or neglect the *Preaching of the Word*, one would think, either do not understand their Office, or are not faithful to it.

3. ANOTHER Thing concerning these Deceased Ministers the Apostle mentions, is, their *Exemplary Faith*. They would not have been proposed as Patterns, with respect to *Faith*, if they had not been Famous and Exemplary, as to the Clearness of their Minds, and the Soundness of their Doctrine. *Follow their Faith*. Doubtless he means it of such, who as to Knowledge, and firmness of Perswasion,
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concerning the Truths of the Gospel, and fruitfulness in suitable Effects, did in Spirit and Practice, shew themselves *Believers*. They would not otherwise have been named, as fit Examples for the People to follow, as to their *Faith*. You find Ministers are exhorted to *Take heed to their Doctrine*, 1 Tim. IV. 16. and to continue therein, that they *May save themselves, and them that hear them, and to speak the things that become sound Doctrine*, 1 Tim. VI. 3. They are to keep the Doctrine of the Gospel pure and uncorrupt, and to feed the People with the sincere Milk of the Word. For if the Doctrine, which should promote Faith and Holiness, should be depraved by the Ministers of the Word, how is it possible that true Christianity should spread and flourish, or be preserved and continued? What need have we to beg, that God would give and continue such *Pastors after his own Heart*, as may feed his People with Good Knowledge and Sound Understanding. They must

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must hold fast the faithful Word that they have been taught, that they may be able, *by sound Doctrine* to exhort, and convince Gain-sayers, *Tit.* 1. 6, 9. *Chap.* 2. 1. Such Speech that cannot be condemned, that he who is of the contrary party may be ashamed. And how comfortably and usefully may they preach to others, who are firmly perswaded of the Truth of what they say; who believe and live the Truths they deliver? This is a great help to Ministers in their Work, and a great Advantage in order to Success.

THESE here, whose *Faith* is mentioned, were also *Exemplary* in all the *Fruits of Faith*: They lived up to the Doctrine they preached, and therein others are exhorted to *follow* them. They represented in a Holy Life, the Doctrine they taught, and so glorified him, in whose Name they dispensed it, By Humility and Meekness, Moderation and Self-denial, Zeal for the Glory of God, Mortification of Corrupt Affections, Contempt of the World,

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World, Readiness for the Cross, Con-
 descension and Patience towards All,
 Heavenly-mindedness, &c. In all
things, Ministers should show them-
 selves Patterns of good works, and be
 Examples unto Believers in Word, in
 Conversation, in Charity, in Spirit, in
 Faith, in Purity, Tit. II. 2, 7. 1 Tim.
 IV. 12.

THIS is the most likely Method to
 have Success: "For tho' it may now
 "and then possibly fall out, that the
 "Seed of Divine Truth, * like Corn
 "sown by a Leprous Hand, may
 "grow up into some fruit; yet how
 "small is the Good, that is wrought
 "by his Doctrine, in comparison of
 "the great Hurt that is done by the
 "dissolute Life of such a Minister?
 "Is it likely, that he, that in the
 "Pulpit pleads for Honour unto the
 "Person of Christ, for Obedience to
 "his Commands, and Faith to be ex-
 "ercised in his Promises, and when he
 "is out of it, contradicts all that he
 "hath

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* Dr. Sparrow's Medit. on a Debauched Minister,
 Medit. XX. VO.

A funeral Sermon.

“ hath said, by a sensual practice ; is it
“ likely he should ever win many Dis-
“ ciples to Christ ? Will Men ever
“ hearken to such, who decry Drun-
“ kennes, and Wantonness, and Cove-
“ tousness, &c. as the way to De-
“ struction, and yet turn not their own
“ feet from walking therein ? will they
“ not say, Physician, heal thy self ?
“ or thou Hypocrite, *First cast the Beam*
“ *out of thine own Eye, and then shalt*
“ *thou see clearly to cast out the Mote*
“ *that is in thy Brothers Eye.*

HOW can He be a Pattern to Be-
lievers, in those Graces he is a Stran-
ger to ? How can he kindle Heaven-
ly Affections in the Souls of others,
when he feels nothing himself ? How
can he speak of Divine Truth, accord-
ing to the Excellency, and Necessity,
and Importance of it, if he doth not
believe, and live, and obey it himself ?
We may as well think, that a Here-
tick may teach you the Truth, as
well as the Orthodox ; and a Schis-
matick teach you Unity and Peace,
as well as a Catholick Peaceable Pa-
stor ;

stor ; or a Man ignorant of Regeneration, and the Grace of God, may teach you that which he knoweth not himself ; or an Enemy to Piety and Charity, teach you to be Pious and Charitable, as well as any other. The voice of *Jacob* will do little good, if the Hands be the Hands of *Esau*. They that are unholy, and unexperienced as to real Godliness, they have a *secret Enemy* in their Hearts against that Holiness, which they should daily preach, which is a Clog at their Feet, and a Gag in their Mouths, as to some Truths and Duties. They will some way or other harden, and embolden others in their Sins, as well as make themselves, and the Offering of the Lord contemptible, by shewing, that they do not believe what they say. How can you think they should lead you in the way of Holiness, who never walked in themselves ? or guide you to Christ, and conduct you in the Christian Warfare, who are Servants of the World, the Devil, and the Flesh, against

A General Sermon.

whom they must Exhort you to Fight.

HOW dreadful will be the Account and Portion of such Evil Stewards, and Unfaithful Guides, who preach to others, and yet perish ! As the Men that were employed to build the Ark of *Noah*, yet were not saved in it. *He that winneth Souls is wise ;* but it is he only, that shall *do*, as well as *teach* the Commandments, who shall be called great in the Kingdom of Heaven, or ever come there. The Judge himself hath told us, that many in his Name may have prophesied, and preached, and cast out Devils, and yet shall be disclaimed, as *Workers of Iniquity*. And it is certainly more easie to make *ten* good Sermons, than to practice *one* ; and to expose and declaim against all Sins, than to relinquish any.

HOW terrible is that known passage of *Chrysostom*, with relation to this ? Saying, “ That he is perswaded, that “ *very few* of those who are entrusted “ with the Gospel, and Care of Souls, “ are

A funeral Sermon.

“are likely to be Saved; and that he
“apprehends the far greater part will
“be damned. For this Work, saith he,
“requires a Soul more than ordina-
“ry; He had need have a thousand
“Eyes in his Head, and have them
“all awake, &c. How severe are the
Psalmists Words, and how upbraiding
of Ungodly Ministers, *Psalm. 50.*
16, 17. What hast thou to do, to de-
clare my Statutes, or that thou shouldst
take my Covenant into thy Mouth? see-
ing thou hatest Instruction, and castest
my Words behind thee. How must
such a Man be confounded in Preach-
ing against his own Sins, and pro-
nouncing Damnation against himself?
And with how little Success can he
pray for the People of his Charge,
when he himself is not reconciled
to God. Send for the Elders of the
Church, when sick, saith the Apostle,
and the Prayer of Faith shall save
the Sick, but 'tis the fervent Prayer
of a Righteous Man, *James V. 14, 15.*

4. HE mentions their Constancy and
Perseverance in Faith and Holiness,
till

'till the happy *End*, and *Exit of their Conversation*. And this he exhorts them to *Consider*, to review, to reflect upon ; and that not transiently, but with deep *Attention* ; not once only, but again and again. To consider what their *Carriage and Deportment* hath been in publick, and in private ; what was their *Behaviour* in every *Relation and Condition*, as keeping a good *Conscience*, both towards God and Man ; and this not for a start, for a little while, for a few Years only ; and then drew back or turned aside : But consider *The End of their Conversation*. How they finished their Course with Joy. Their Beginning, and Progress was commendable, and their latter End was answerably good and safe, desirable and happy, either by a natural death, in the Peace of God, or with the Crown of Martyrdom by a violent one.

I SHALL not need to enquire, how far the Apostle may here refer to the Death of the first Martyr *Stephen*, and of *James* the Son of *Zebbedee*, who both

A Funerall Sermon.

both exercis'd their Ministry at *Jerusalem*, and suffer'd Martyrdom *there*, as 'tis thought did the other *James*, the Brother of our Lord, several years before the date of this Epistle to the *Hebrews*.

II. LET us consider what is the Peoples Duty to such their Deceased Ministers and Pastors. It is threefold.

1. To *Remember* them. 2. To *Imitate* them in *Faith* and *Holiness*. 3. In order to this, to *Consider* seriously, and often *their Conversation*, and the happy *End* of it.

I. REMEMBER your Spiritual Guides, who have had the Instruction and Conduct of your Souls, and faithfully discharged their Office. *Remember them*, so as to be thankful to God for their Gifts and Graces, and for all the Help and Assistance, you had by their Doctrine and Example, while they lived, and for all the Goodness and Grace of God towards them, in enabling them to do or suffer his Will, with their Supports, Perseverance,

A Funeral Sermon.

rance, Assistances, Encouragements, and Victory. *Remember them*, so as to bewail your Loss, and lay to Heart their Removal. Remember how much more you ought to have valued their Ministry, and how much better you might have improved it; (the very thoughts of what you would do, if God would again have tryed you in that kind, might herein be your Help.) Remember what Counsels, what Warnings and Reproofs, what Encouragements and Consolations, you have ever had by their means. Remember with what an Awe of God they were wont to Pray, with what a Zeal for Christ, and Love to Souls, they did use to Preach; with what humble Condescension, Meekness and Charity, and unblameable Conversation, they lived in this World.

REMEMBER them in your Thoughts and Affections, and in your Words and Actions; so as on all fit Occasions to express your Love to their Memory. Be ready to shew that you do not forget them, by your continued,

A Funeral Sermon.

nued Respects and Kindness to the Living, for the sake of the Dead: I mean, the many despised Widows, and Fatherless Children of Worthy Ministers. Think often of them, how God honoured them, to bring many Souls to Christ, and to build up Others: How successfully they managed, and comfortably finished their Work. Think *what*, and *where* they now are, what they are delivered from, what they enjoy, how they are employed, &c. Don't be afraid to think often of your Deceased Ministers, and Friends: 'Tis a plain Duty, and a help to many Duties, to have our Conversation in Heaven with Christ, and the Spirits of Just Men made perfect. To think of our Holy Relations and Acquaintance, and especially *Ministers*, who are got safe to Heaven: It may assist and animate us, in our Spiritual Warfare. And much of the Comfort of the Life of Faith depends upon it. They are part of the Family of Christ, to which we are adjoined, if by Faith we are united

united to him, *Heb. XII. 22, 23.* We have no reason to believe; that they Forget us whom they have left behind; and certainly there is none, why we should Forget them. Let us remember them with Pleasure, Honour, and Love; and speak of them with Respect and Gratitude.

CAN we think with Pleasure of such a Friend or Minister, of such an Acquaintance or Relation, whom we tenderly love, that is many Miles distant from us, here upon Earth; and shall we be unmindful of those who are in Heaven? It should be a Complacential Thought, to consider, that such a Father or Grand-father, such a Husband or Wife, such a Child or Brother of yours or mine, are now with Christ, in the Bosom of his Love in Glory. That such a Minister of Christ, who was my Spiritual Father, or by whom I was edified, strengthened, or comforted for many Years, hath overcome, and is at Rest, has fought the good Fight, and finished his

his Course. While we are following after, they have attained : While we are in Tears and Conflicts, they are in Joy and Glory : While we are waiting at the door, they are entered within the Vail. 'Tis our Duty to *Remember them.* And,

2. TO *Follow their Faith*, that is, the Doctrine they preached, believed, professed, and obeyed ; or their sound Doctrine, and Practical Godliness. Or their Faith may be considered, as regarding Doctrines to be believed and professed, Promises to be embraced and depended on, and Precepts to be obeyed. Such a *Faith*, as realized the other World to them, and help'd to crucifie them unto this. Such a *Faith*, as was the Evidence of things unseen, whereby they were enabled to walk in Self-denyal, Patience, and stedfast Obedience, 'till they came to the End of their Faith and Hope. In short, we must follow them, as holding the Mystery of Faith in a pure Conscience, and expressing the

the Power of it in a fruitful Conversion.

YOU see, in what it is your Deceased and Holy Friends, and Ministers are to be followed, it is in *their Faith*, and in the Principal Actings and Fruits of it, so far as they kept *The Example of Christ* in their Eye, and followed him, for no farther does the Apostle require it, 1 Cor. XI. 1. the Pattern of Christ is propos'd for Imitation in all Ages of the Church: We are no less obliged to it, than the Apostle who prays for the *Philippians*, that the *same Mind* might be in *them*, that was in *Christ*, Phil. II. 5. *And therefore have we boldness in the day of Judgment*, says another Apostle, because *We are in the World*, as he was in it, 1 John IV. 17.

OUR Lord is the only Infalible and Supream Pattern, whom tho' we cannot follow in his Miracles and Merits, and what was peculiar to him as Mediator; yet hath he set us an *Example*, that we should tread in his steps,

steps, in Obedience to his Father, in Zeal for his Glory, in Submission to his Will, in Patience under Suffering, &c. He gave us an Example of Subjection to Parents, Obedience to Magistrates, Painfulness in Preaching, Frequency in praying, and in going up and down the World doing good, in Forgiving Enemies, in Charity to all Men, &c.

AS to *all other Examples*, tho' there may be some things Imitable, there are others, wherein we should be cautioned not to do the like; as in *Noah* and *Lot*, *David*, and *Solomon*, &c. Even *St. Peter* was a *Rock*, and an Excellent Apostle; but we should split upon that Rock, if we should follow him in all his ways: If we follow him into the High Priests Hall, if we imitate him in making bold with Temptation, instead of following Christ, we may be brought to deny him. Therefore *St. Paul* expressly cautions us, how far we are to follow his Example, *Phil. IV. 8.* Finally, my

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Bre-

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Brethren, whatsoever things are honest, just, pure, lovely, of good report; if they have any vertue, any praise, think of these things, which you have both learned and received, and heard, and seen in me, do these things, and the God of peace shall be with you.

HOWEVER, granting the Life of Christ *only* be a perfect Copy, yet the good Examples of our *Brethren*, and *Fellow-Christians*, are a merciful Help, and Assistance to us in the way to Heaven. We see by their *Faith* and *Patience*, that our Duty is practicable. That they who dwelt in such Bodies as we, and were surrounded with the like Temptations, and had as many Hindrances and Difficulties, and no more, or better Assistance or Encouragement than we, have yet been enabled to please and glorifie God, and are got safe to Glory. We are not the Forelorn Hope, not the first Assailors in the Spiritual Warfare; we are not set in the Front of the Battle; many of our *Fellow-Christians* have

have lived and dyed in the Faith, have overcome the World, the Flesh, and the Devil, in that very way, that we are called to do it.

MANY of our Fellow Soldiers have fought the Good Fight, gained the Victory, and received the Crown. Their Example tells us, that the Difficulties and Conflicts that we fear, are no other than they have experienced. They complained as much we can, of inward Corruption, and outward Temptation; of an unfaithful World, and a busie Devil, and a desperately wicked Heart; and yet by the Grace of God they have Overcome. We have a *Cloud of Witnesses*, among our particular Friends and Acquaintance, whom we have known and loved, whom we have seen and heard, with whom we have convers'd and discours'd: And it is a great Encouragement, to consider we are to follow *Them*. For why should we be disheartned, as if that were Impossible to us, which the Grace of God hath enabled them to do and suffer?

TIS one great Design of God's Gifts, and Graces to *Some*, that they may instruct and edifie *Others*. The path of the just in this sense, is a shining Light: We are to *Shew forth the Word of Life* in our Conversation, that we may direct others in the way: And by our *Zeal*, we are to *provoke many*.

AND when the Precept is exemplified into Pattern, and the Commands of Christ made legible in the Lives of Christians, we are the more encouraged to obey. This hath more Influence than meer Law, and naked Authority. We find that Examples strangely affect us, and the Lives of Holy Persons, writ with Truth, and Judgment, and Caution, have a singular Advantage to attract our Imitation. When Charity and Humility, Self-denial and Patience, Piety and Devotion, are characterized in the Practice and Actions of the Saints, they are written as it were with *Light*, notwithstanding some mixture of *Darkness*, from Humane Passions, and Failings,

for

for which in all Men there must be Allowance. That Holy Examples are apt to affect the Mind more deeply than Holy Laws alone, is evident by the Malice of the Devil, and his Instruments against the Holy Scriptures, exemplified in the Godly, more than against the Scriptures themselves; they can better bear the Precepts of a perfect Rule, than the imperfect practice of them in a Holy Life. They have burnt Martyrs, that could endure good Books.

SUCH *Examples* may be of Use, both to *Quicken* and *Encourage* us.

1. TO quicken and excite our *Diligence*, to this purpose the Apostle makes mention of them, *Chap. VI.*

12. *Be not sloathful, but be ye followers of them, who by Faith and Patience inherit the Promises.* To cure the Sloath and Laziness of Christians, he saith this, and to stir them up to Holy Diligence; with this Encouragement in the following Words, that if they fol-

low their Guides in their Faith in Christ, they will find him an Unchangeable, never failing Saviour : For it is added, *Jesus Christ, the same yesterday, to day, and for ever. i. e.* He will certainly receive, forgive, assist, preserve, and save them, as he did their Deceased Guides. If we follow them, we shall find the same Comfort, and meet with the same Reward.

HOW may the Temper, and Spirit, and Carriage, of such Exemplary Christians, shame our Negligence? Their Humility and Zeal, their Gravity and Seriousness, their continual Awe of God, and Apprehension of his Eye, their constant Watchfulness over Hearts, Words and Actions, may be considered to humble and shame us : When I think how diligently they improved their Talents, how faithfully and fervently they attended their Work, how their Hearts were in it, and how much they did in a little time, and how God was with 'em in abundant Success, it should shame and quicken

quicken me. " Do I pray, or preach,
 " or live at that rate of Seriousness,
 " Integrity, Self-denial, and Devo-
 " tedness to God, as they? Durst
 " they have indulged themselves, and
 " pleased themselves, and allowed
 " themselves the Liberty which I take :
 " Were they guilty of such Omissions
 " and Neglects as I am? Am not I
 " more slight and formal, seldom and
 " heartless in Prayer, than they were
 " wont to be, &c.

IF we have the same Spirit of Faith,
 with the Holy Persons, whose Ex-
 amples we read or hear of, these things
 will quicken and assist us, for so the
 Apostle argues, 2 Cor. IV. 13. *We hav-*
ing the same spirit of Faith, according
as it is written, I believed, and therefore
have I spoken, we also believe, and there-
fore speak. And if they do not move
 us, and excite us to follow them, in
 their Faith and Obedience, it is a sign
 that we are not partakers of the same
 Spirit.

2. NOT only as to Duty, but let us consider 'em for our *Encouragement* and *Comfort*. Whatever Difficulties we may meet with in the Christian Race, the Consideration of these Examples may encourage our Faith, and Patience, and Perseverance. They found the Sweetness of Dependance upon God, and the Success of a Life of Faith, and had gracious Answers to Prayer, and suitable Help in every time of need: They could set to their Seal that God is true, and the Scripture true; and never any Word of his, in which they regularly trusted, did ever fail them. And is it no Encouragement, for us to be able to say, *Lord, our Fathers trusted in thee, and were delivered; they trusted in thee, and were not ashamed; they cryed to thee, and thou didst answer them*: "They have told us what thou didst for them: How Good was God, and Faithful, how Wise and Gracious! The Word of the Lord is tried, in six and in seven Troubles they found it true.

AND

AND we that live in the latter Ages of the World, have a greater Cloud of Witnesses than others ; we have the Benefit of the Experience of all the Saints, that have gone before us. They can tell us what they have found, of the false Cavils, Slanders and Objections of Unbelief ; of the Folly and Disingenuity of our Carnal Fears, of the Fraud of the Devil's Suggestions, of the certain Accomplishment of God's Promises, and a good Issue of all Events, if we wait on the Lord and keep his Way.

AND as to many of them, we may observe, with what admirable *Patience* they endured greater Trials, sharper Pains, and longer Exercises, without Murmuring, and without Fainting, than ever yet we have known. How Diligent, Heavenly and Fruitful were some of them, under less Advantages and Help than we ? The Examples of the Poor may shame many of the Rich ; The Examples of some
young

young Converts, may shame Old Disciples : Religious Children may shame many Parents. There are younger Brethren, by whom the Elder are out-gone. Such who were new-born but lately, who exceed them that were in Christ many years before.

HAD not they, whose *Faith* you are exhorted to *follow*, the like Temptations as you meet with ? Have not you the same Rule to walk by, the same Promises, Assistances and Encouragements in the way to Heaven ? Are your Wants to be supplied, Diseases to be cured, Difficulties to be conquered, Burdens to be endured, more, or greater, or other, than what they met with ? And was not Death the Passage to Glory, as to all of them, and sometimes by Lingerings, Painful Sickness, Antecedent to dying ? Therefore you may, and should take Heart by their Examples, and follow their Faith.

HOW you should do so, I will sum
up

up in * better Words than my own.
 " Let us fix upon the same Ends, to
 " Glorifie God and Enjoy him ; let us
 " choose the same Guide and Captain
 " of our Salvation, let us believe the
 " same Gospel, and build upon the
 " same Promises, let us obey and trust
 " to the same Spirit of Holiness and
 " Comfort ; let us live upon the same
 " Truths, and exercise the same Gra-
 " ces, and watch against the same
 " Sins and Corruptions ; let us choose,
 " prefer and use, the same Company,
 " and other helps and means of Grace,
 " and under all the Trials and Temp-
 " tations of this Life, act the same
 " Faith, and Patience, and Hope unto
 " the End ; and we shall finish our
 " Course as they did, and inherit the
 " Promises as they do. In order
 whereto,

III. LET us consider *the End of their*

* See Mr. Baxter's Life of Faith, 4to. Chap. XXII. p. 585. And Mr. D. B's Christian Commemoration and Imitation of Saints Deported. 120. 1691. Where these things are more fully express'd.

their Conversation. Be mindful of your Deceased Ministers, that you may observe the happy End of their Conversation, and so be assisted to follow their Faith. Their *Conversation* and Course of Life was agreeable to their *Faith*, agreeable to the Doctrine they believed and taught, and their *End* was answerable: They lived in the Faith, and they dyed in the Faith, *The End of their Conversations*; an End attended with Victory and Deliverance, the same Word that is used for *Escape*, 1 Cor. X. 13. Consider what Difficulties they met with, and yet did overcome; their Faith did not fail, their Hope did not perish, their Courage did not faint. They endured to the End, and finished their Course, came off with Victory, and are got safe to Everlasting Rest.

THE Consideration of this, their happy End, knowing what they were, and what we are, should encourage us to Follow them. It ought to raise our Desires and Hopes, fix our Resolutions,

lutions, answer our Doubts, scatter our Fears, make Death less formidable, and the thoughts of Heaven more familiar, and so excite and forward our Preparations for it: That following their Faith, we may with them at last receive the End of our Faith and Hope, the Salvation of our Souls.

I NOW come to the other Part of my Subject, to speak of *Your Deceased Pastor*. Not that I design to give you the History of his Parentage, Birth and Education, before he came to *London*, that is, before my Acquaintance with him, or yours; but some Account of *his Example, as a Christian, and as a Minister of Christ*; that being the more sensible of your Loss, you may take the more care to improve it.

AND tho' I feel my self a real and hearty Mourner with you, as for one whom I highly esteemed and loved,
and

and had a great deal of Reason to do so; I shall yet take care, that my Affection may not prompt me to say any thing concerning him, that cannot be well attested, either by my own Knowledge, or by some of you who now hear me: As knowing that I ought not to speak any thing that is not true, of a dead Friend, any more than raise an Evil Report of a living Enemy. But I speak to those, who knew his Doctrine and manner of Life, Purpose, Faith, Patience, Love, Long-suffering and Charity.

I. HE was, (considered as a *Christian*) a lively Instance of inward Godliness and Real Religion. He believed and practis'd what he preached to others. He lived in the firm Perswasion and Expectation of the Invisible, Everlasting World, and in diligent Preparation of himself and others for it. *Humility*, the Badge of our Relation to Christ, was his Cloathing and Ornament, endeavouring to approve himself to God, and to the Consciences

~~A General Declaration~~ 47

ences of Men, 'as in the sight of God,
*Not as pleasing Men, but God who seeth
the Heart,* 2 Cor. X. 14, 15.

PRAYER was his Delight, Strength and Excellency. I have hardly heard of any more abundant in Prayer, more Constant and Conscientious in it, with the like Variety, and Fervour upon all Occasions. Besides what you had the Assistance of in Publick, in his Family and Closet every day, and also with his Wife, with that Seriousness and Frequency, that 'twould be thought incredible, should I name Particulars. And many times early in the morning before day, after the Example of his Blessed Master, he wrestled with God in Secret Prayer. He tasted the Sweetness, and reaped the Benefit of such Converse with God.

AT other times, the *Thought* of God, (and how often in a day did he think of God!) and the very *Name* of God, was wont to strike him with a becoming

coming Awe and Reverence. His whole Life was almost a Life of *Prayer*, which made his Face to shine, and his Grace to thrive, and gained him so much of the Divine Presence in his publick Work, that sometimes you might manifestly discern that God was with him. He never went about to compose nor preach a *Sermon*, without most serious, earnest *Prayer* beforehand, with a particular Reference to that Occasion. He gave himself *continually to Prayer*, as well as to the Ministry of the Word. Acknowledging the most and best of his Knowledge and Learning he got upon his Knees.

PRAISE and Thankfulness to God for all his Mercies, was a great part of his daily Prayer, and made up much of his Religion. The Love of God, and the joyful Praises of our Redeemer, were his constant and most hearty Service. They that knew him best, can witness how much he delighted in *Singing* the Praises of God,
and

and how stated a part of Family-worship he made it every day.

THE Holy Scriptures were his continual, Delightful Study, as a Treasury of Divine Wisdom and Knowledge. He despised all Books of other Learning, in comparison of this: And next to the Bible, he most esteemed such Practical Books, as Mr. R. and Jos. Allen's, and Mr. Corbet's *Kingdom of God amongst Men*, &c.

THE *Lords-Day* was his Peculiar Delight, and the Solemn Worship of it the Joy of his Soul: He was *then* and *thereby* revived, tho' he had been ill all the Week before: And when confined to his Chamber, by Pain and Languishing Sickness, (so as he could not attend the publick Assemblies,) how would he lament, the slight Sabbaths he thought he kept, and made Others keep? but could add, Thanks be to God, it was *otherwise* formerly.

~~Aggravated Sermon~~

HIS *Relative Religion* in his Family, was most strictly Christian, and Exemplary. His Affection to his Relations, evidenced in his Concern for their Souls, and particular Recommendation of their Case to God, by Prayer, upon all Occasions, aggravates their Loss in his Death, but will make his Memory precious with them.

AS to his Carriage and Behaviour abroad, he thought the Life of a Minister, in some respects, was scandalous, if it were not *Exemplary*, and managed with greater Strictness, than that of Ordinary Christians. What a Guard did he keep upon the Door of his Lips ! how watchful was he over his Words ! how shie of ordinary and common Conversation, upon this Account, because he could meet with so little serious and profitable Discourse, even amongst Those, of whom it might have been expected ! With what Prudence and Faithfulness would he often begin such Discourse, as became a Mini-

Minister, and a Christian? suitable to the Circumstances and Conditions of those he conversed with? And where there was Occasion for it, with like Wisdom and Fidelity, would he admonish and reprove, to the hazard, sometimes of losing their Friendship, whom otherwise he had reason to value. But he knew, how to be severe against the Sin, and not discredit and expose the Sinner; he knew how to search the Conscience, and yet so far spare the person, as not to exasperate and provoke the Spirit.

WHEN some time since I visited, and prayed with him, (which I lament I did no oftner,) enquiring concerning the State of his Soul, with Relation to God, and the other World: Whether all were well and calm within; he told me, that through the Grace of God, he could appeal to Him, concerning his Integrity; that he hoped, *He had found mercy to be Faithful.* Thro' the whole of his long Sickness, he had no Discouraging Fears, but

a serious, steady Trust, and a well-grounded Hope in God, through the Merits of his Saviour, without *high* and *full Assurance* ; which, he said, was not ordinarily to be expected here, where Grace is so Imperfect. And yet sometimes he hath experienc'd Extraordinary Consolations. He hath been found alone, all in Tears ; when upon Inquiry, what it was that troubled him, and made him sad, he answered, he was very far from Grief : It was not Sorrow that made him weep, it was from Abundance of Inward Joy.

HE often prayed for more *Faith* and *Patience*, desiring that *Patience* might continue, and *have its perfect Work*. And God granted it : For he had a calm, compos'd Spirit, under very long languishing, and some painful Operations : He submitted to the hand of God in all, without murmuring. And when every Body about him seemed greatly concerned, he himself was not.

Con-

Consider *his Patience*, you that were Eye-witnesses of it ; and *Take my Brethren the Prophets*, who have spoken to you in the Name of the Lord, for an Example of suffering Affliction, and of Patience.

HIS serious Piety, was crowned with an *Extensive Charity*. Besides his Charity in Relieving the Poor, (in order to which he made Conscience, to lay aside a fit Proportion, of whatever the Providence of God allowed him ; and that as soon as he received it, which he never after looked upon as his own :) Besides that sort of *Charity*, he was in Principle and Practice, very Charitable, to those from whom he differed in Opinion. He loved All Men, in whom he could discern any thing of real Goodness. He did not confine the Church of Christ to a *Party*, or endeavour to make Proselytes to *Any* : For he was of none, but *that* with all Christians, for *Christ*, against the *Devil*.

HE did not think it the Excellency of *Zeal*, to go further than needs, from those he did not fully agree with. He used the Lord's Prayer in Publick, and once a day in his Family, and thought he did his Duty therein. He had a *Zeal* for *Truth*, but likewise for *Piety* and *Peace*, for *Love* and *Good Works* : He remember'd that his Master was the Prince of *Peace*, and his Message the Gospel of *Peace*, that his Office was to be a Messenger of *Peace*, and that we are to follow after *Peace* as well as Holiness, and that *Blessed are the Peace-makers*. He was sensible how much the Interest of Real Religion is weakened, when the Bond of *Peace* is broken ; and that when we bite and devour one another, we are in danger to be consumed one of another. He was therefore an Enemy to Censorious Heats and Bitterness, and all such Narrow Principles as destroy Love. He was of a truly Healing and Catholic Spirit. I wish he may be *Imi-*
tated

tated in these things, by all who knew him.

I MENTION these Particulars, the rather, concerning *his Personal Piety*, to confute the Cavils of those, who would run down all *the younger Ministers* in gross, as more loose than their Predecessors. This is an Artifice of the Devil, to hinder their Usefulness; but the Foundation of it, I am perswaded, is either *Mistake* or *Calumny*. For what if one or two Candidates for the Ministry, be now and then heard of, who are taken in the Snare of the Devil, and fall from Hopeful Beginnings, so as to dishonour their Profession, or quit it; shall the rest, who are Humble, Sober, Diligent, and Serious, be less esteemed? Was there ever in any Age, any sort of Calling, or Profession of Men in the World, whereof there may not be *Some* found, who are a Reproach and Blemish to the rest? Would it not be very unjust, that *Elder Ministers*; who are Wise and

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Learned, Upright and Exemplary, should lose the Reverence and Honour that is due to them, if there should happen to be some Few of their Age and Standing, who come short of such Qualifications? I do here most heartily thank God, and Rejoice in Hope, as to the rising Generation, that I know many, (and hear of more,) of *the younger Ministers*, who are well qualified for their Work, by improving, growing *Parts* and *Learning*, and resolved Industry after *more* ; with deep Seriousness and Integrity towards God : And therefore will deserve the Esteem and Encouragement of all that know them.

2. LET me now Consider him as *a Minister of Christ*. He was apt, and ready to Teach, fit for Publick Service, and Successful in it. How much did he answer the Apostle's Character, " To be Blameless, as a " Steward of God, not self-will'd, not " soon angry, not given to Wine, " not Contentious, not given to filthy " Lucre ;

“Luce ; a lover of Hospitality, a
“lover of good men ; sober, just, ho-
“ly, temperate, holding fast the faith-
“ful Word, as he had been taught ;
“able, by sound Doctrine, to exhort,
“and to convince Gain-sayers ; ma-
“king it his business to save himself,
“and them that heard him, 1 *Tit.*
VII. 8, 9. His Heart was in his Work,
and he wholly gave himself to it.
He did not seek great things to him-
self : The Honour of Christ, and the
Salvation of Souls, was what he aim-
ed at, and longed for, and laboured
for.

AND such was his unwearied *Di-*
ligence, in the well Improvement of
his Time, that he quickly grew Rich
in all Spiritual Gifts, by the Blessing
of God on the diligent hand : And
from time to time he increased consi-
derably. He found it true, That *to*
him that hath, and useth well what
he hath, *to him shall be given*, and he
shall have more abundantly. He knew
the Weight of the Ministerial Work;

to watch for the Flock, to strengthen the Weak, to confirm the Strong, to satisfy the Doubtful, to resolve the Scrupulous, to answer Cases of Conscience, &c. And who is sufficient for these things, without a great deal of Industry, in hope of Divine Assistance? He knew the Difficulty of his Work, to evidence Truth to the Conscience, to awaken Sinners to Repentance, and then to manifest Christ the Redeemer, and Saviour of Sinners; to Reprove some with Meekness, and others with Sharpness; to pour Balm into Wounded Spirits, and to speak a Word in season to the Wearied Soul; to difference the Sheep from the Goats, the Precious from the Vile, &c. And to manage all this with a deep sense of the Worth of Souls, and the inestimable Price wherewith they were purchased, and the Aweful Account that he must hereafter give to the Great Shepherd. The Consideration of these things, made him Diligent, and resolved, and unwearied in what he undertook, so long as he was Able. 'THO'

THO' he were as well able, as most, with very little Preparation, to speak pertinently and usefully upon any Subject; yet he made Conscience, not to give to God that which cost him nothing. He would not utter that in publick, which he had not considered, and digested, and prayed over. He durst not presume, in the Name of Christ, to vent raw and indigested Notions, which he had not well thought of; or to entertain his Hearers, with any loose and rambling Thoughts, that came next into his Head.

AS to his *Style*, he was not for an affected Strain of Words; yet far from taking any such Liberty, as argued Indiscretion, or exposed to Contempt. He hath given sufficient Proof, upon several Occasions, that he was Master of the best Language, whenever he pleased to make use of it; but had the Wisdom, to suit his Words, as well as Matter, so as might

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might best answer the End, of doing Good to those to whom he Preached.

YOU know very well, that *Preaching* was that part of his Work, wherein his Heart was more especially engaged: And that he durst not speak to secure, drowsie Sinners, concerning *God and Christ, Heaven and Hell*, in a cold and careless manner. He knew the weightiest Matter, without lively Application to enforce it, is but like Bullet without Powder. With what tender Affection, would he invite Sinners to Christ? With what moving Expostulations, would he address himself to all sorts? In suitable Expressions to Young and Old! With Clearness he would Open, and Apply the Doctrinal Articles of Religion, and, by Catechising, instruct the Ignorant. With Strength and variety of Arguments, he enforced the Duties of Christian Practice. And how readily did he embrace all Opportunities of doing good in this kind,

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kind, to the utmost of his Strength, and beyond it?

HE would often use the Expression of the Apostle, *I am not sent to baptize, comparatively, but to preach the Gospel*, which is the Power of God to the Salvation of the Soul. Not that he neglected the Administration of the Sacraments: For, besides *the Lord's Supper*, which he administered every Month, he had great Success in bringing many Adult Persons to be Baptized, in the publick Congregation, sometimes several in one day.

HE was careful to follow his Publick Teaching, with Private Instruction and Visits, especially of the Sick; so far as his Relation to so many, and bodily weakness would permit. With Tenderness would he apply Comfort to the Mourners in *Sion*. He was skilful in binding up the Broken in Heart. Many resorted to him upon that Account. And with Compassion
and

and Gentleness he would deal with Offenders, in order to their Recovery. How earnestly did he desire, and seek, the Peace, and Holiness, of his People? His very Soul was grieved, if he heard of any of them, walking disorderly. He could say, with the Apostle, *I have you in my heart, and God is witness, how greatly I long after you all, in the Bowels of Jesus Christ,* 1 Phil. 7. 8.

YOU Remember, concerning his *Preaching*, how *practically* both for Matter and Manner, he insisted on the Great Things of Religion: He did not amuse his Hearers, (whom he considered, as near the Grave and the Eternal World,) with *Controversies*, which they need not understand; and concerning which, Wise and Good Men may have different Sentiments, and yet be *Wise* and *Good*, be accepted of God, and bear with one another.

He carefully avoided *Extremes*, in open.

opening and applying the Truths of the Gospel. He was wont to exhort Men, to work out their Salvation with all Diligence, and to strive to the utmost, to enter into Heaven ; and yet after all, to trust and relye *only* on the Mediation and Righteousness of Christ. He preach'd, and prov'd, the Necessity of an *Imputed Righteousness*, and yet urg'd the necessity of an *Inherent One*. That the Priestly Office of Christ, and his Sacrifice for Sin, might be honoured, and yet the Holy Ghost, in his sanctifying Influence, may be honoured too. He did not make Morality the whole Duty of Man ; nor yet deceive the People, by saying, that Christ repented for them, and Believed for them. He magnified the *Special Grace* of God, in the Conversion of a Sinner, and yet preached *Repentance* towards God, as necessary to Forgiveness, with *Faith in our Lord Jesus Christ* : Without curiously determining which is *first*, when *both* are needful, and never parted. He laid the whole stress of our Salvation

Salvation on Jesus Christ. He ascribed the Beginning, Progress, and Finishing of all Spiritual Good, entirely to the Free-grace of God. And yet the Impenitence, Unbelief and Damnation of Sinners, he justly charged on their own Wilfulness, in hearkening to the Devil. And if this be *Legal Preaching*, what is it to preach the Gospel of Christ?

ACCORDINGLY we find, that God honoured him with great Success. He had Eminent Seals of his Ministry, at his first Beginning, and many more afterwards: *He was a good Man, and full of the Holy Ghost and Faith, and much People were added to the Lord.* There are many of you, who bless God, that you ever saw or heard him. You are his Witnesses, that he did not run in vain, nor labour in vain. His Preaching was made effectual to the Conversion of many. His Tongue was a Tree of Life unto many: You will be his Crown of Rejoycing, in the day of the Lord. And if they that be wise, shall shine

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as the brightness of the Firmament; and *They that turn many to Righteousness, shall shine as the Stars for ever,* Dan. XII. 3. We may believe, he will have a proportionable Reward.

HIS extraordinary Application to his Work, and Diligence in it, (which hastened his Death,) may increase his Glory. Tho' some make a Question, whether a Minister, who Converts many Souls here; or another, that is as faithful and diligent, and yet hath not such Success: Which of these shall have the most Glory in Heaven. Some think the Second, because the one had much Encouragement and Comfort here, which the other had not, for want of Success; and yet might say, *Tho' I have laboured in vain, and spent my strength for nought; yet surely my Judgment is with the Lord, and my Work with my God.* I shall not lose my Labour, Isa. XLIX. 4. And as the Apostle speaks, 2 Cor. II. 15. *We are unto God, a sweet Savour of Christ, in them that are saved, and in them that*
F *perish.*

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perish. 'Tis certain he bare you much upon his Heart, in daily Prayer, in order to the Success of his Ministry among you: And gave Thanks to God for any such Fruit, for any Service he had been enabled to do for your Souls. And was affected with your grateful Sense of it, testified by your Kindness to him, in his last Sickness, which he thankfully acknowledged.

SOME of you will never forget the *Last Sermon* he preached in Publick, when with much Difficulty he was brought into the Pulpit, how he spake as in the View and Sense of another World, with what serious Affection he prov'd and press'd the Obligation we are under, *Whether we live, that we live to the Lord; or whether we dye, that we dye to the Lord; so that, Whether we live or dye, we are the Lords*, Rom. XIV. 8. and that if we be thought *besides our selves*, or *sober*, it is for your sakes. 2 Cor. V. 13. How agreeable to the Sense of his Heart, was it for him, from such a passage to say, "Let
" me

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“me be esteemed a Fool, or a Mad-
“man, and besides my self, if I may
“but gain *One Soul*; let the Devil
“roar against me, if I can but snatch
“the Prey out of his Jaws; let him
“calumniate and revile me, if I can
“but weaken his Kingdom. But
when by such an Essay, he was made
sensible of his own Weakness, and
found himself really disabled for pub-
lick Service, he then declared he was
satisfied; *Now, says he, I know my
Work is done.*

IF any of you are ready to Object,
that his Work might not have been
done so soon, if he had prudently
managed his Health and Strength, and
not shortned his Days by *Over-doing*.
I grant, that his Zeal and Fervour,
and unwearied Diligence, tho’ from
a good Principle, might, as to Hu-
mane Prospect, have been managed
so, as to continue his Usefulness lon-
ger. But let us take heed, not to blame
him too much for Imprudence in
this matter, unless we are certain,

that we know what it is to long for the Salvation of Souls, to be filled with Love to Christ, and to live above the Love of Life, at the rate he did. However, * it may be reckoned as one of *Satan's Temptations*, to the most diligent and useful Ministers, by overdoing, to lay a Snare for their Lives; lavishing their Strength, in a Prodigality of Pains, for the good of Souls, which, like a Thief in a Candle, immediately waists them; whereas a better husbanded Strength might be more advantagious, by continuing the Light longer: And yet their Ends are so sincere, their Work so pleasant, and their Hearts so enflamed with Zeal, that they seldom observe, as they might, that the Devil is glad of the Opportunity, to destroy them with their own Weapon.

THIS many of his Freinds took Notice of; among others, that Great and Good Man, Mr. *Baxter*, who very

* Dr. *Gilpin* of *Temptation*. 410. Part. III. Chap. 15.

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ry much esteemed and loved him, (not long before he left this World,) he sent him this kind Message, That he should take heed, *lest he spent too fast.* That Mr. Baxter loved him, I reckon to his Honour: He was one of many, who thank'd God for the Assistance he received, as a Christian, and as a Minister, from the useful Books, Preaching, and Conversation of that Excellent Man: I freely concur with him therein, having reason to thank God upon the like Account.

HE was Fervent in Spirit, serving the Lord: His own Soul was fill'd with Zeal, to kindle Holy Fire in the Souls of others. He was willing to spend, and to be spent: And hereby he wasted, and at last consumed himself. He ran fast, and was the sooner at his Journies-End. But if we judge of our Days and Time on Earth, by the good we do in this World, and the Progress we make in preparing for another; that is, if we judge by weight, and not by measure; *He*

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lived long, he dyed old, and full of days. Many a Man with a grey Head, had not lived so much, tho' he might have been longer in the World : For he lived more in a Year, than many do in seven. He did more Service in less than *Thirty three Years*, than many do in *Threescore*. Tho' we reckon God took him off in the midst of his Days, and in the midst of his Ministry ; it was not too soon for Him, tho' it may be for you. He was ripe and ready.

And considering his long languishing Pains and Weakness, (under all the Attempts and Endeavours for his Recovery, which Humane Art, Skill and Care, with the Earnest Prayers of many for Success, could contribute :) We may say, that God was kind and Gracious to call him home. He did not so properly take away his Life, as * *bestow Death*. Or to use the Words of † an Eminent, Elder Prophet,

* *Non tam ereptam ei vitam a Dijs Immortalibus, sed Donatam Mortem.* Cicero concerning Crassus.

† *Dr. Sam. Annesly, concerning Dr. Drake.*

phet, who went to Heaven the same day, (*Elijah* and *Elisha*, an Aged *Paul*, and a Young *Timothy*, within few hours) who speaking of Another on the like Occasion, saith, *That he went out like one of the Lamps of the Sanctuary, with a sweet perfume*: So hath my Dear Brother left this World, and left a Good Name, as of a pretious, sweet-smelling Odour, behind him.

AND now *He is gone*, should I say any thing further to *Surviving Relations*, and to you that sate under his Ministry; I shall but open another Sluice of Sorrow. If I should consider him as a *Husband*, I might speak to Her, who so carefully and diligently assisted him in his long *Sickness*, and beseech her to Remember, how he was the Guide of her Youth; to Remember his Love to her Person, and his Love to her Soul, and beg of God, that she may experience the promised Blessing, *Isa. LIV. 5. Thy Maker is thine Husband, the Lord of Hosts is his Name, and thy Redeemer the*

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the Holy One of Israel, the God of the Whole Earth shall he be called.

FOR *his Children*, who may yet be more profited by our Prayers, than Counsel ; let us pray to God, that as their Father's Memory is Blessed, his Posterity after him may be so. And we may do this with the more Hope, because there is the Entail of Covenant Mercy, to be pleaded from Generation to Generation, both on the *Father's Side*, and on the *Mother's* ; as being both descended from *Excellent Christians*, and *Eminent Ministers*. Upon which Accounts, you are encouraged to trust God, as to *the Children*. Hoping that their Father's God, and their Grand-Fathers God, will be *their God*, and *Guide*.

SHOULD I consider him as a *Son*, as a *Brother*, as a *Kinsman*, as a *Friend*, &c. and how he carried it in each Relation, I must be very large. You are sensible of your Loss, be thankful to God for him. Remember

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ber his Example, follow his Faith, think of him with Pleasure, and not with Grief ; not as lost, but as delivered, and crowned, and at Rest in Everlasting Joy.

TO *You* who attended his Ministry, and shall behold him no more in the Land of the Living, nor ever hear him more in this, or any other Pulpit ; let me add a few Words ; *Remember him who hath spoken to you the Word of God.* Especially be careful to practice the Sermons, you have heard him preach, and seen him live : Imitate whatsoever you saw of the Image and Life of Christ in him ; and write down any thing that was very remarkable, that you ever heard from him in Publick or Private ; any thing that did particularly affect you, or may be of Service to you.

YOU have been favoured with a Succession of such Burning and Shining Lights, as are not set up in every Candle-stick. Remember the Sound
In-

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Instructions, the Faithful Warnings, the Earnest Exhortations, the Fervent Labours, and Exemplary Lives of your Deceased Guides. What Fruit may God expect from you, after such a Seeds-time as you have had! Your last Minister had a Lean, Withered, Wasted, Consumed Body, that you might be fat and flourishing in the Courts of the Lord.

BUT *You* are of *two Sorts*: Either you have profited by his Ministry, or not. If the former, you have reason to be thankful to God. You that have been convinced, and awakened by his Preaching, that have been touched at the Heart under his Ministry, who have often gone away striking of your Breasts, and with Weeping Eyes driven to your Knees, when you came home, and obliged to come to him again, saying, *Sir, what must I do to be saved?* You cannot but feel and lament this Loss. Your affectionate Tears are his Commendation. And of several of you he might
lay,

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say, with the Apostle to the *Corinthians*, *Tho' you have ten thousand Instructors in Christ, ye have not many Fathers; for in Christ Jesus I have begotten you by the Gospel, 1 Cor. IV. 15.* To the like purpose I might speak to *Others*, who have by his Assistance, been built up in their Holy Faith, confirmed, strengthened, encouraged, established and comforted.

THERE is another Sort, who reap'd no such Advantage by him. His Death is a sharp Reproof to such. How far unprofitable Hearers may be guilty of the Death of their Ministers, as well as an Unfaithful Minister of the Blood of Souls, may deserve your Consideration. With how many did he prevail, but could not with you! He shall now be a Reprover to you no more. Be perswaded to look back, and think with yourselves, what earnest Entreaties he used with you, in the Name of Christ, beseeching you to be reconciled to God.

How

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How he longed for your Salvation :
How he studied, and prayed, and
waited for Success. Be not deceiv'd,
not a Sermon he ever preached, or
a Conviction you ever had under his
Preaching, but must be accounted
for. Tho' the Man be dead, and the
Minister be dead ; yet his Message
doth not dye, and shall not fall to
the Ground. Tho' all Flesh be Grass,
and the Glory of it as the Flower of
the Field, yet *The Word of the Lord*
abideth for ever, and not a Tittle of
it shall be unaccomplished.

IT will be sad indeed, if he that spent
his Health, and Strength, and Life,
for you, should be obliged at last to
Witness against you, and to say, (tho'
not with such compassionate Words
and Tears as formerly,) “ *Lord, I did*
“ *Instruct, Admonish, and Exhort*
“ *them, in season, and out of season ;*
“ *but could not perswade them to*
“ *leave their sins, and come to Christ,*
“ *that they might have Life. I told*
“ *them of the Danger of their present*
“ *State,*

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“ State, and what was like to be the
“ End of it. I told them plainly, a-
“ gain and again, that *now only* was
“ the time to be reconciled to God ;
“ I opened to them the Gospel-Co-
“ venant, and shewed them the Riches
“ of God’s Grace in Christ, and his
“ Readiness, and Sufficiency to save
“ the chiefest of Sinners, and that
“ his Blood cleanseth from all sin. But
“ they would not consider, they would
“ not regard, they would dye ! O
with what concerned, and awakened
Souls, should *We Ministers* study, preach
and pray, when every Sermon, for
ought we know, may witness against
Some of those that hear it, in the day
of Reckoning ! O pity Us, and therein
your Selves ! for *We do not desire the*
woful day, Lord, thou knowest.

“ WHAT would you have us say *,
“ in the Day of Judgment, if God
“ should ask us ? Did you tell this
“ Sinner of his need of Christ, of the
Misery

* See more to this purpose, in Mr. B’s. *Sermon of*
Judgment. 8VO. p. 30, 34.

" Misery of his Natural, Sinful State;
 " of the Glory of the World to come,
 " of the Vanity of this &c. Should
 " we lye, and say, we did not? We
 " must unavoidably bear Witness a-
 " gainst you, and say; Lord, we did
 " what we could, according to our
 " weak Abilities, to reclaim them:
 " Indeed our own Thoughts of Ever-
 " lasting Things were so low, and
 " our Hearts so dull, that we must
 " confess we did not follow them
 " so close, nor speak so earnestly as
 " we should have done: We did not
 " cry so loud, or lift up our Voice
 " as a Trumpet to awaken them, (*Isa.*
 " 58. 1.) We confess we did not speak
 " to them with such melting Com-
 " passion, and with such Streams of
 " Tears beseech them to regard, as a
 " Matter of such great Concernment
 " should have been spoken with; we
 " did not fall on our Knees to them,
 " and so earnestly beg of them for
 " the Lord's sake, to have Mercy up-
 " on their own Souls, as we should
 " have done. But yet we told them
 the

“ the Message of God, and we studied
“ to speak it to them, as plainly and as
“ piercingly as we could. Fain we would
“ have convinced them of their Sin
“ and Misery, but we could not : Fain
“ we would have drawn them to the
“ admiration of Christ, but they made
“ light of it, *Mat. 22. 5.* We would fain
“ have brought them to the Contempt
“ of this vain World, and to set their
“ mind on the World to come, but we
“ could not : Some Compassion, thou
“ knowest Lord, we had to their Souls,
“ many a Weeping or Groaning Hour
“ we have had in secret ; because they
“ would not hear and obey ; and some
“ sad Complaints we have made over
“ them in publick : We told them, that
“ they must shortly dye, and come
“ to Judgment ; and that this World
“ would deceive them, and leave them
“ in the dust : We told them, that the
“ Time was at hand, when nothing
“ but Christ will do them good, and
“ nothing but the Favour of God would
“ be sufficient for their Happiness :
“ But we could never get them to lay
“ it

“it to Heart. Many a time did we
“entreat them to think soberly of
“this Life, and the Life to come, and
“to compare them together, with the
“Faith of Christians, and the Reason
“of Men, but they would not do it.
“Many a time did we entreat them,
“but to take now and then an hour
“in secret, to consider, *Who* made
“them, and *for what* he had made
“them, and why they were sent into
“this World; and what there Busi-
“ness here is, and *Whether* they are
“going, and how it will go with
“them at their latter End: But we
“could never get the most of them to
“spend one hour in serious thoughts
“of these weighty Matters. Many a
“time did we entreat them to try,
“whether they were Regenerate or
“not; whether Christ and his Spirit
“were in them, or not; whether
“their Souls were brought back to
“God by Sanctification; but they
“would not try: We did beseech
“them to make sure Work, and not
“leave such a Matter as Everlasting
“Joy

" Joy or Torment, to a bold and mad
 " Adventure ; but we could not pre-
 " vail. We entreated them to lay all
 " other Busineses aside a little while
 " in the World, and to enquire by the
 " Direction of the Word of God, what
 " would become of them in the World
 " to come ; and to judge themselves
 " before God came to judge them,
 " seeing they had the Law and Rule
 " of Judgment before them : But their
 " Minds were blinded, and their Hearts
 " were hardned, and the Profit, and
 " Pleasure, and Honour of this World,
 " did either stop their Ears, or quickly
 " steal away their Hearts, so that we
 " could never get them to a sober
 " Consideration, nor ever win their
 " Hearts to God.

" This will be the *Witness*, that
 " many hundred Ministers of the Go-
 " spel must give in against the Souls
 " of their People at that day.

But to draw to a Close, Let us
 all be affected with his Death, so as
 G wisely

wisely to improve it. The Removal
of such an one, at his Age, is a *Publick Loss* ; not only to his Family,
and to the Congregation ; but to
the Poor, to the City, to the Nati-
on ; to the Church of Christ. One
of a clear Head, and warm Heart ;
who understood, believ'd and obey'd
the Gospel. One of a Peaceable, and
Publick Spirit ; Abundant in Prayer,
and of an Exemplary Life, and of
Extraordinary Diligence to do Good :
Being fitted for it, as he was filled
with Love to Christ, and the Souls
of Men, to carry on the great De-
sign of Faith and Holiness, to the
utmost of his Power, in the Sta-
tion God had put him : And full of
Thoughts and Care therein to abide
with God. But mourn *not for Him*.
Some sorrowful Concern, 'tis true, is
unavoidable, if you are sensible of
your Loss ; and 'tis also fit and be-
coming : For 'tis a Judgment upon
any, and a Reproach upon a *Minister*,
to dye unlamented : As if his Life
were of no Use, and the World were
weary

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weary of him. But you need not mourn for *Him*, when you Consider Who he was, and Where he Now is, being exalted to a higher Sphere of Action and Enjoyment, for which through Grace and Holy Diligence he was prepared : And so for ever delivered from all Pain and Sicknefs, from Sin and Sorrow, Corruption and Temptation. If you follow his Faith and Patience, you shall meet him again, in Unutterable and Endlefs Joy.

HEREUPON you will do well to admit the Thought, that all *your other Ministers* are mortal and dying, and that *you your Selves* are so : And therefore should improve their Lives and and Labours, as you shall wish you had done when *They* are Dead, or when *You* your selves are ready to dye.

TO Conclude, Because He alone who made this Breach, hath the Residue of the Spirit, and can supply it; let me advise you, tho' the Shepherd be smit.

A funeral Sermon.

smitten, yet that the Sheep do not scatter. Let not this Breach occasion Others ; but Agree together, and take the best Advice you can, in looking out speedily for a *Suitable Supply*. And the Lord direct you to a Man after his own Heart, that may be like-minded with *my Deceased Brother*. And whatever you have received, and heard, and learnt, and seen in Him, as a Follower of Christ, that do ; and *The God of Grace, and Peace, be with you.* Amen.

FINIS.

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